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Ecclesiastes 11: 3. Professor Davison has written in the *Methodist Recorder* protesting against the common misinterpretations of this text, some of which are based upon what reads thus, "Where the tree falleth, there it shall lie." "There is no such text in the Bible. The passage referred to runs thus: 'If a tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.' In the context the writer is urging the importance of faithful fulfilment of duty, regardless of consequences in the future which no man can forecast. The proverbial expression of verse 1, 'Cast thy bread upon the waters,' points the same lesson as St. Paul's, 'Let us not be weary in well-doing; for in due season we shall reap, if we faint not.' 'But,' the preacher goes on to say, 'we cannot tell precisely how future events will be ordered, but it would be folly on that account to stint our labors and kindnesses, like a husbandman staying his hand to gaze into the sky and wonder what the weather will be. The laborer in the field does not know what rain the clouds contain, which way the wind will blow, nor how the tottering tree will fall. The course of events we must be content to leave, and diligently use our own opportunities, sowing such good seed of the kingdom as we can, leaving results with God.' There is, of course, no reference here to the future life, or the fact that man's lot in the next life is fixed at death, as certain popular hymns, and perhaps popular ministers, have been accustomed to suggest. But the whole passage inculcates fidelity to duty while the opportunity is ours, lest the time come when it will be too late (Eccles. xii. 1, 7, 13, 14)."

Paul at Ephesus. The article by Canon Hicks noticed in the *STUDENT* for July, in which he claimed to have discovered upon the Ephesian marbles in the British Museum the name of the very Demetrius mentioned in Acts 19, has called forth a reply from Professor W. M. Ramsay in the July number of the *Expositor*. Prof. Ramsay highly commends the spirit and method of Canon Hicks' paper, but objects to his conclusions as playing into the hands of those critics who maintain that the narrative in Acts 19 is a forgery. He would place the Demetrius inscription much later, and finds that the motive for the attack on Paul is much more satisfactorily put in the Acts on a trade basis than on a religious basis, as Hicks would have it. The priests were, as a rule, indifferent to the rise of new cults of religion, but Christianity came early into opposition to those businesses which got their trade from the temple services. Ramsay entirely reverses the argument of Hicks concerning Luke's mistake about the making of silver shrines, showing that we have many remains of terra-cotta shrines, and arguing that there must have been similar ones made of silver, the offerings of the rich. That they do not remain is explained by their value and the probable practice of melting them down. He believes that the narrative of this chapter, as of many other chapters in the Acts, will be proved by future discoveries to be most accurate. He has found upon some statues the very cry of the Ephesian mob, "Great is Diana." With the greatest courtesy, yet equal keenness, he thoroughly examines, and seems greatly to weaken, the force of Canon Hicks' conjectures and arguments. The article is worth reading as a whole. An explanation and brief rejoinder is made by Hicks in the following number of the same journal which with great courtesy defends the former positions while acknowledging the weakness and conjectural character of much of the evidence.